NOTE OUR NEW ADDRESS: 236 CLINTON PARK, San Francisco, Cal.

FREE SOCIETY

ENTERED AT SAN FRANCISCO POSTOFFICE AS SECOND-CLASS MATTER.

An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist, and that Communism is an Inevitable Consequence.

VOL. V. NO. 48 SAN FRANCISCO, CAL., SUNDAY, OCTOBER 15, 1899. WHOLE NO. 236

KINGS.

There's something lovely in the state of kings!
None dare come near them. As the eagle, poised
Upon his sightless throne in upper air,
Scares gentle birds away, so kings (cut off
From human kindred by the curse of power)
Are shunn'd and live alone. Who dare come near
The region of a king? There is a wall
(Invisible, ind ed, yet strong and high)
Which fences kings from close approach of men.
They live respected—oh, that chest "respect!"
As if t e homage that abases others
Could comfort him that has't. Alone—Alone!
Prison'd in ermine and a velvet chair—
Shut out from hope, (the height being all attain'd,)
Yet touch'd by terrors—what can soothe a king?

—Bryan W. Proctor.

PROF. LOMBROSO CRITICISED.

I have read the study of Luigi Luccheni contributed to your journal * by Cesare Lombroso, not only with the interest of one who began studying Signor Lombroso's special subject when Krafft-Ebing broke ground in it, i. e. a good while before Lombroso's time, but also with that of one whom circumstances have called to a peculiar study of history in general and Anarchism in particular, since then. It is in these phases of the question suggested by Luccheni's career that I feel most moved to express myself; because of those peculiar studies above mentioned, and because of a corresponding delicacy about discussing other phases of the same larger topic. I would not dare criticise Lombroso on such a matter as micrography or macrography, because I am sure he knows more about it than I; but when he says "THERE CAN BE NO DOUBT that Alexander killed his friend, Gleitus, while pursuing the infamous Thais in a nude state," † I may entertain a suspicion that I know more of history than he. Nor is a similar doubt absent from my mind as regards Krafft-Ebing, when he devotes about half of his great PSYCHOPATHIA SEXUALIS to "homo-sexual" perversion, but scarcely mentions the Greeks, of whose abnormalities in this respect a very full account may be found in as common and old a book as Sanger's HISTORY OF PROSTITUTION or Leckay's EUROPEAN MORALS.

Lombroso mentions the fact that Luccheni was kind to children as proof of double personality, because this amiable trait (among others) is, he says, "quite opposed to the anarchistic nature." (I go by your English version, never having seen Lombroso's article in Italian, which, notwithstanding his unquestionably good knowledge of English, I take, from certain linguistic indications, to have been the original language). Now I, as a student of history and Anarchism, should really like to know what ground Lombroso has for saying this. Are Tolstoi, Ibsen, Kropotkin, Proudhon, Bakunin, and Josiah Warren, or, in short, is any noted Anarchist renounced for being unkind to children? If not, the above insinuation is unwarranted, and therefore unscientific. But it is only one of many which rain upon the Anarchists as they do in Col. Ingersoll's lectures upon the orthodox.

In another place Lombroso says: "Curious and important is the remark of Luccheni that 'Crispi would not have killed her' (the Austrian Empress) 'because he was a thief,' an evident proof of the complete lack of moral sense in Anarchists, who, like primitive men, confound the crime with the deed, and regard criminality as a sort of merit, a seal of fraternity, which demonstrates that the anarchistic practice, if not its (sic!) theory, is an equivalence of crime." Short as this paragraph is, it contains no less than three sentiments which I apprehend Mr. Lombroso, as a scientific man, zealous above all things for truth, and pledged not more to it by honor or habit than by that reputation which constitutes any famous investigator's stock in trade, would never have written if he had known more about the philosophy of history. I need not say I mean the last sentences in my quotation.

In another place still, he exhorts "the governing classes" to consider that the misery of the poor is the real cause of (destructive and assassinating) Anarchism; that the idea of suppressing such Anarchism by killing Anarchists is as absurd as that of destroying malarial fever by slaying a few microbes; that (assassinating) Anarchists do not fear death; that the only protection against them which will avail, is cleansing their breeding places, videlicet, Hester Streets, Cœur d'Alene mines, Pelagra agricultural districts, etc. All this last is, certainly, very sensible. But how does it harmonize with the conception of Anarchists as "primitive men" who see no difference between homicide and murder; who "regard criminality as a sort of merit, a seal of fraternity;" whose practice, if not their theory, "is an equivalence of crimes"?

If Lombroso knew a little more of history than any man can possibly know who says there is no doubt Thais caused the murder of Cleitus, he would, I suspect, have reasoned somewhat as follows: The theory of Anarchism has nothing to do with acts like those of Luccheni any more than had the theory of Catholicism anything to do with the acts of Balthazar Gerard, Jacques Clement, and Guy Fawkes, with which ignoramuses, and some persons not deserving that title, such as Bacon, once identified it. The two are no more connected than the theory of Anabaptism with the acts of Munzer and Knipperdoling, or the theory of Quakerism with Naylor's going to church in Adam's garb. But, if any man, no matter what his theory, be prosecuted for holding it, he is at once placed in the position of "the primitive man," whose hand is against every man except his own set, and every man's hand, with the same obvious exception, against him. To him, "criminality" (fighting all but his set) is factitiously rendered "a sort of merit, a seal of fraternity." His practice, if not his theory, must be "an equivalence of crimes." Though his theory be, like the Quakers', this, that shedding blood is never justifiable; he will, of course, like the Quakers, do things equally offensive; such as going to church naked. And the one way to disarm him is that which disarmed the Quakers, that is, to stop prosecuting his theory.

C. L. JAMES.

* This article was sent to the *Popular Science Monthly* in reply to Prof. Lombroso's paper about Luccheni, which the editor, although agreeing with Comrade James, declined to publish. A. I.

† This assertion is in Lombroso's "Man of Genius," a very important work. Where Lombroso got hold of the story, I confess myself unable to imagine. I think I am tolerably familiar with Arrian, Quintus Curtius, Plutarch, Grote, and, in short, all the authors, ancient and modern, who have written about Alexander the Great. But I know of none, except Lombroso, who intimates that "the infamous Thais" had anything to do with the fray in which Cleitus was killed. C. L. J.

PEPPERY POT.

Free Society's new quarters—236 Clinton Park—are situated somewhat above the level of the city, and a gentle sea-breeze occasionally manages to steal its way towards us. One of these the other day occasioned a heavy draft at the office. It wasn't as pleasant as a postoffice draft, but much more comical, for it seized one of the proofsheets of Voltairine de Cleyre's translation of Jean Grave's "Moribund Society and Anarchy," to come out this week, and carried it through the window at considerable hight for a distance of half a block. I wondered whether the angels or spirits were jealous of our work and intended to steal a march upon the American public. Comrade A. I. quickwittedly remarked: "Our ideas are always nobly floating above other people's heads." Yes; but then—like the proofsheet—they are bound to return to terra firma in the end, and Jean Grave's work deals with the question in an exceedingly plain, popular and interesting way.

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The following advertisement appeared in last Sunday's *Examiner* under the column: For Sale Miscellaneous:

Gold crown and harp for sale cheap; a few "In God we Trust" dollars needed to pay off mortgage held by a church and about to be foreclosed: widow and children to be turned into the street. Box 4439 *Examiner* office

The advertiser is evidently in hard luck and deserves the sympathy of true humanitarians who well know the hardheartedness of the church hypocrites. Yet these are hard materialistic times; gold crowns and harps have lost their former value; even the once precious old god has become aged and fossilized and deteriorated, and there is now but very little demand for such barbaric relics. Rags, bottles and sacks are in much greater demand.

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Comrade Kinghorn-Jones makes a most excellent suggestion elsewhere in this issue upon the rent question. It goes without saying that the most effective solution of that question is to evade paying rent altogether wherever and whenever practicable, for rent is one of the principal species of robbery; but wherever a total refusal of payment is inconvenient Comrade Jones' plan of "putting off" and running into arrears is admirable.

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Honesty is laudable, but self-preservation is the first law of nature. It would be folly to warn a tiger of our intentions of meeting him in fair and square battle; all means, foul or fair, are justifiable in such a case, for a tiger attacks and destroys life without provocation or justification. Thus the landlord. The earth is nature's product and all human beings have a natural title to as much of it as they can use and occupy. They cannot live without it. Hence the monopolization of the earth causing rent is one of the most villainous species of robbery. Landlords are therefore in one category with tigers. In fact worse, for while the tiger at once kills and makes an end to the sufferings of his victim, the landlord plays with him like the cat with the mouse; he robs him and then lets him loose for a month to endure privation and starvation. Parleying, reasoning or fair dealing with this species of parasites is out of the question; it is supremely ridiculous; the only way to meet the landlord is with cunning.

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An organization has sprung into existence in New York for the purpose of "opposing the growth of the warlike spirit" with the old humbug Carl Schurz among other "prominents" at its head. Schurz is the once man who fought upon the Berlin barricades during the German revolution in 1848 and then fled to this country. Here he entered the political arena and when confronted by some Socialists declared "there is no social question in America." Then he crawled and cringed before the German authorities, obtained their forgiveness for his sins of the past, took a trip home to become reconciled and have a jollification with brute Bismarck. If this fellow is one of the leading lights of the new New York organization, what must be its rank and file!

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At a convention of Congregationalist ministers at Pasadena, Cal., it was resolved to discourage the re-marrying of divorced persons; in other words, the sky-pilots want all the applicants for themselves. Smart!

S. D.

many

nt to Siberia into a living tomb [illegible]

A. I.

FREE SOCIETY.

FORMERLY "THE FIREBRAND."

Published Weekly by Free Society Publishing Ass'n.

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Address all Communications and make all Money Orders payable to FREE SOCIETY, 236 Clinton Park, San Francisco, Calif. For visitors off Guerrero St.

Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal: absolute individual liberty.—Century Dictionary.

NOTE AND COMMENT.

Two new Anarchist weeklies have appeared in Paterson, N. J.: *L'Aurora*, Box 409, in the Italian, and *Germinal*, Box 1136, in the French language. The *Freie Arbeiter-Stimme* (Hebrew) has resumed publication at 181 Madison St., New York, N. Y. May their efforts be crowned with success!

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"Great crimes are committed against a free people by American judges," says ex-Gov. Altgeld. Nonsense! The very fact that a few judges dare to "commit crimes" against thousands of workers is evidence that the latter are abject slaves and not *a free people*.

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"The Santa Fe Railroad Company has issued an order forbidding its employes to accept a nomination for public office without first receiving permission to do so." But don't blame the company, ye "free-born" American slaves; for, it is the slave that makes the master and not the master the slave. If you were aware of your interests as much as your masters of their own and if you had half as much pluck as the companies, you would not be dictated to by exploiters.

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After many boasting dispatches that the Filipinos were driven back into the mountains, the latest news is that these "discouraged rebels" have attacked the Americans in the suburbs of Manila. Besides the Filipino women have informed Gen. Otis that if he kills off all men on the islands he will have to fight the women. Good for the Filipinos! They may be subdued by brute force in the end, but history will record them as heroes who have shed their blood for freedom and independence and the Americans as pirates.

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"An excavating machine is now in use in Chicago," says the *Pueblo Courier*, "which is boring a sewer trench forty feet beneath the surface of a prominent street faster than three gangs of bricklayers can lay the brick to enclose the sewer. By the use of this device five men can accomplish more than hundreds could by the old method of digging out the earth. It requires but a 100 horse power engine, and its work is wholly automatic, from the moving of itself forward, as the excavation is completed in front, to the hauling away of the earth and dumping it on the outside. Thus a gigantic machine dispenses with the services of hundreds of laborers, which latter, now being without 'visible means of support,' are doing time in the county jails or tramping the country, while their wives and children are either working in sweat shops or are subjects of public charity.

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Thus the question "Who will do the disagreeable work in a free society?" that is ever asked when the abolition of government is discussed, is solved by science while the wage-slaves are drudging and starving in the midst of plenty. And it is not the machine that causes the workers to tramp and to "do time" in the jails, but ignorance. Were they intelligent they would simply take possession of the means of production and distribution, which means nothing more nor less than *to take what they have produced and been robbed of*, and enjoy life and the fruits of their labor instead of crawlingly endure misery and degradation while the non-producers—the parasites—are feasting.

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Comrade Cidia writes in *Nuevo Ideal*, an Anarchist journal of Havanna: "Those who would like to see our beloved country free from all tyranny, must perceive that the independence of Cuba cannot be exclusively a political, but also a social question. Politics are solely based on lawmaking and rules while the independence involves the aspiration of a nation, the social aspirations of a collectivity that strives to free itself from all slavery and to take the position of a free and independent nation. And we workers who are condemned to expend our life-blood in the factories and plantations, as we have shed it on the battlefields, are more than ever determined to concentrate our enthusiasm and energy to do our share as social revolutionists to obtain social independence." A. I.

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A WORLD OF INSANITY.

I seriously think the world is becoming more of a lunatic asylum every day. We are born, ushered into a universe of unrest; breathe an atmosphere of assassination and animalism; exist in an era of indecency and imbecility, an age of blood and butchery, of devilry, and degradation; vegetate in a world of mediocrity and mendacity, of vulgar vice and wild-eyed wickedness; feel the crushing cruelty of a commercial cannibalism where beauty blackens in decay and love is lost among lustful lies and lawful license; and we fight with the fury of fiends to sacrifice ourselves to the supremacy of sham and shame. In this miserable madhouse of ours cowards cringe and siren-sycophants sing their way to sovereignty, while bags of hell hurl their hiss of hate in the hallucinations of hysteria; where the honest hope of manhood is sometimes stilled in the sleep of suicide, marriage mishaps often end in murder and children are sacrificed to greed upon the altar of Moloch.

In our complicated system of society crime and insanity are increasing on every side. According to statistics there are at present 101,972 registered persons of unsound mind in England and Wales, which represents an increase over the previous year of 2,607. In 1859 there were 36,762 lunatics, being 18.67 per 10,000. It is now 32 48 to the same number. Whereas 70 years ago there was one lunatic in every 308 of population, there are double that number now. In Ireland 19,590 people are demented and in Scotland 14,906. Statistics show that in 1860 the ratio of insane to the entire population in the United States was one to 1,310; in 1870 it was one to 1,100; and in 1880 it was one to 570. In 1885, according to the representative of the Census Bureau, 56,205 people were insane. In 1889 there were 97,535, an increase in four years of 41,330 or 73.53 per cent.

There are various manifestations of insanity in our so-called modern civilization, chief of which may be named freak legislation, yellow journalistic indecency, the theatrical nudity epidemic and sensational churchianity.

It has been over and over again proven that people cannot be made good by law, yet in 1897–98 there was a regular epidemic of legislative insanity in the United States. A bill was introduced into the legislature of Kentucky, providing for the branding of all burglars, who had ever been committed to penal institutions of the State—a large "B" to be branded on both cheeks of these poor victims of a wrong social system. One of our highly moral eccentricities, representative C. R. Walters of Labette, Kansas, was guilty of introducing a bill on the ten commandments into the legislature of that State. Then in Massachusetts a solon wanted a law made to tax blacksmiths; North Dakota proposed to license barbers; an Indiana man wanted to see whiskers taxed; Michigan proposed to tax bachelors; while Missouri tried to push forward a bill to punish by heavy fine any widow or unmarried woman who refused an honorable offer of marriage. It also wanted to fine railroad hands for talking to women passengers. Minnesota wanted a law preventing women sympathizers from sending or giving flowers to criminals; Michigan demanded that bills of fare should be printed in English only, and a measure was introduced in the Indiana legislature, making it a misdemeanor to wear squeaking boots to church; Oklahoma has tried legislation against bloomers, Kansas against corsets, Alabama against shirt waists and San Francisco against theater hats. If this is not legislative insanity, I don't know what it is.

As for the newspapers let me quote the words of Camille Flammarion in his work "Omega." He says: "As for that matter, the journals of the world had long since become purely business enterprises. The sole preoccupation of each was to sell every day the largest possible number of copies. They invented false news, travestied the truth, dishonored men and women, spread scandal, lied without shame, explained the devices of thieves and murderers, published the formula of recently invented explosives, imperilled their own readers and betrayed every class of society for the sole purpose of exciting to the highest pitch the curiosity of the public and selling the papers."

One of the worst and most shameful things I ever saw was published in the spring of 1898 in the Houston (Tex.) *Post*. How is this for an advertisement by a prominent Houston business man in the columns of a "great" newspaper:

"Our Ladies' Garter Department:—We can give you an all-silk garter for 50 cents, with nice buckles, with such reading on them as: 'Private Grounds,' 'Stop, Mamma is Coming!' 'Look Quick,' 'Good Night,' 'Call Again,' 'I Am a Warm Baby,' 'Take Off Your Things,'" etc., etc.

This is certainly an open bid for bawdry.

But that is not all! In the theatrical world of today good dramatic talent goes begging while disrobing scenes, exhibitions of vulgarity and living pictures of indecency are the order of the hour; and in our leading New York vaudeville houses people pay to see the feminine performers do that for which upon the streets they would be arrested as violating some of the most sacred canons of modesty and decency. To such a depth of degradation has the stage at present sunk that our places of amusement are now largely graduating schools to dens of shame and colleges of prostitution. Not but what good dramatic work is being done, but the managers who make the most money are those who pander to the lowest taste and minister to the degraded and sated appetite of a population that is always crying for more.

Sadie Martinot and Leslie Carter think nothing of taking off their bodices and skirts and other things in full view of the audience. That is what they are paid for! Not long ago the manager of a first class theater in New York city turned away people from his doors nightly because a first class company was presenting a play in which the leading and sensational incident upon the stage was a scene of attempted rape. In a leading vaudeville house a woman comes before the people in street costume, mounts to the trapeze and there, calmly and deliberately, undresses herself. Then, probably, my readers remember the indecorous and boisterous behavior of the University of Pennsylvania sports in Philadelphia on April 3, 1899, who greeted the appearance of scantily-attired Edna Wallace Hopper upon the stage with cheers, howls and cat-calls, and threw insulting remarks at Lilian Russel with a vigor and vehemence that compelled her indignant retirement.

Even the churches are becoming permeated with the sensationalism of insanity and rivalling the theater in its pandering to lox and sensual tastes. Female minstrel shows were the most popular church entertainments in Massachusetts in 1895. At Middleton, Mass., the Unitarians enlivened their minstrel performance with a song and dance turn, an impersonation of "The Bowery Girl," and a skirt dance. A few years ago Christ Church, Springfield, Mo., came out with such gladsome affairs as "Dance of the Arab Maidens," a "Blackbird Ballet," and the "Chew Glue Sisters" in their "Song and Dance Specialities." During the same year, the First Reformed Church, Bedford avenue and Clymer street, Brooklyn, gave a living picture show in which society women of the eastern district posed in gilt frames indifferently as St. Cecilia and Bacchante, the Madonna of Consolation and La Gingarella. The ladies of St. John's Church, Youngstown, Ohio, gave a pleasing performance when they appeared in black face and amused their brethren and sisters with songs, dances and local hits. Young ladies of Fredonia, New York, not only corked, but came on the stage in bloomer garbs, while at Woodside, Long Island, a shapely young lady, corked and bloomered, wound up her interesting performance by kicking a tambourine held high above her head. Such things as a Mock Town Meeting, a Poker Party, a Dude Drill, a Tambourine Drill, a Fancy Dress Drill, a Spider Web Party, a Mother Goose Market, and a Husking Bee have all been given as churchly variety shows in New England during 1896. St. John's M. E. Church, Toledo, Ohio, gave a stimulating entertainment to the amusement-loving public when it hired the Peak Sisters who recited the touching and exquisite poem, "Do You Know the Mouth of Man?" in which kissing was referred to ninety times; while the Presbyterian Church, Toledo, Ohio, produced later a refined (?) diversion called "Just Us Girls," opening with a "What Is It?" march, in which the young ladies wear their hair over their faces and masks on the back of their heads. Hence they brought laughter to the audience by the spectacle of apparent deformities in an extraordinary series of comic and grotesque evolutions.

But the Trilby Party, otherwise known as The Foo Social, and sometimes called the Ankle Auction "takes the cake" for indecency. The M. E. Church

of Suffern, N. J. and the St. John's Protestant Episcopal Church of New Brunswick, N. J., have been the chief sinners in this respect. The young ladies of Suffern M. E. Epworth League and the New Brunswick P. E. Olive Branch Society, clad in short dresses, stood behind the curtain lifted to a height where the female pedal extremities and a goodly proportion of something more could be seen. Men stood and sat in front of the curtain and viewed what was displayed of one female after another and then bid for the privilege of taking some one of the females exhibited in to supper.

This is an age of sensationalism in which freak legislation, journalistic indecency, theatrical nudity and a commercialized Christianity, are revelations of life in a world of insanity. It has been said by an eminent statistician that if the unhealthy and corrupt character of our civilization should continue till then, that in 2300 all the people in the world would be a howling gang of maniacs. JOHN A. MORRIS.

COMMENT.

The above article is an excellent presentation of facts. The writer's exposure of legislative insanity and journalistic corruption are very timely; but there is room for disagreement upon his references to indecency. If he had chosen to charge the managers of theatres and churches who resort to variety and vaudeville shows for the purpose of attracting audiences, that is for mere mercenary purposes; with hypocrisy or inconsistency when comparing their actions and professions in every day life with those upon the occasions referred to, the criticism would be just. But the wholesale condemnation of the exposure of the human body or certain parts of it is a remnant of asceticism which truly enlightened and progressive people are now united in condemning. There is nothing wrong, vulgar or indecent about the human frame; on the contrary, a normal human body is the loveliest creation of nature, and it is a melancholy evidence of our perverted education and revolting tastes that the rags which had originally been intended to protect human beings against the inclemency of the weather AND NOTHING ELSE, distorted their minds to such a degree as to make them consider with loathing this exquisite piece of mechanism—the human body.

There is nothing more censurable about the exposure of the whole of the human body than there is about the exposure of the hands or face.

The morbid sexual desire which accompanies the partial or suggestive exposure of certain limbs and the sex organs is the effect of the equally stupid notion that sex intercourse is something unmentionable and much less to be enjoyed unless licensed by a corrupt politician or loafer preacher.

People who are truly free and enlightened are not ashamed of the human body or any parts of it or its functions, and do not allow preachers or politicians to interfere with or regulate their sex needs; they simply live according to natural inclinations.

As to indecency, it is a purely relative and very elastic idea and may be stretched according to the comprehension of the individuals entertaining it; it is in fact a matter of taste only, that is all.

The line of action of the radical is drawn at INVASION; those acts of human beings only which interfere with the actions of other individuals are censurable, none others. S. D.

MATING OR MARRYING, WHICH?

The proposer of the above question evidently stole his inspiration from the exceedingly interesting pamphlet written under the same title by H. Van Ornum and published by FREE SOCIETY at whose office it may be bought for the small amount of 5c.

In spite of the sweltering heat last Sunday evening there was an increased attendance at the Freethought Society at 1133 Mission St.

Dr. Ino F. Wetzel, who is well known by the many progressive movements with which he has been identified and by the interesting free lectures upon electricity which he delivers every Thursday evening at 813 Van Ness Ave., opened the subject. The following are a few of the many excellent ideas he expressed:

"There are two elements in society struggling for supremacy, one being guided by faith, the other by facts. The question under discussion is based upon the natural principles of attraction and repulsion. It concerns no one outside of the parties directly involved, and interference on the part of outsiders is irrational and uncalled for. Mating is the law of nature. Marrying has been called into existence by property considerations and is a defilement of natural law. Marriage viciates the relations of the sexes, for exclusion begets indifference. The social outlaw is the herald of progress. When social customs, wrought into a mold as laws and considered inflexible, become inconvenient and irksome, it is the outlaw who courageously breaks the mold and paves the way to progress. Gradually society at large follows the outlaw, and customs are thus changed, and what had but yesterday been deemed 'wrong' becomes 'right' today. The lawmakers, in framing laws which are in contradiction to the laws of nature, become the breakers of their own laws because of their inability to live up to their artificial codes. Laws are the barriers to righteousness and happiness. In the times of the free lands of Connecticut there were no tramps or criminals known; there were no laws, but plenty for all: it was Anarchy. I look forward to the conditions that must ultimately prevail when all governments shall have disappeared and given way to an ideal society where in the people will take care of their own affairs and associate and co operate in such a manner as would best suit themselves."

T. R. Simpson, with his usual sledge-hammer logic, favored mating because it was based upon voluntary action, while marrying is compulsory. There is nothing so distasteful and revolting as compulsion. It takes the sweetness out of life and turns love into prostitution. Exclusiveness and jealousy belong to small souls. We are fond of and may appreciate more than one beautiful flower; why then be exclusive in the enjoyment of lovely women or men? The interference of the law in matters of affection works inexpressible hardship in countless cases and is productive of the grossest kind of absurdities. For instance the dull child of a woman who is by law compelled to yield to the embraces of a man of whom she had grown so tired that she fairly loathed him, is acknowledged by the law while the lovely fruit begotten without the meddling law under the most beautiful and ideal conditions of genuine love is disdained as a "bastard." Lawmakers will still be compelled to condone their crimes by legitimizing illegitimate children.

A. I. said that even public opinion, which is generally conservative and narrow, is right on this question, for it very correctly denominates children born out of wedlock as "children of love." Every observer who has been or is the victim of marriage, knows from her or his own experience how unsatisfactory and oppressive that institution is; how it disgusts and makes either hypocrites or brutes of human beings. The happiest time of mates is the time of courtship; the moment the law steps in and puts its stamp upon the the affair it crushes love out of the heart, because the feature of compulsion and publicity banishes all romance, beauty and privacy. Marriage is slavery and a disastrous institution; mating—freedom—is the ideal.

A number of other speakers followed in the same strain, not one dissenting voice being raised in favor of the marriage absurdity.

The subject for tonight's (Sunday, October 15) discussion, "How would children be provided for in a free society?"—to be opened by J. A. Gillie, will make an appropriate complement to last Sunday's question and settle many doubts which may have arisen in the minds of new investigators as to the adjustment of that important phase of the question. S. D.

ONE SMALL STEP.

Every one advocating better conditions and paying rent in advance, is an artificial fraud without a backbone or a thought [illegible] landlord compels prepayment as a *sine qua non* for admission into a house that Labor has built and been robbed of by means of the legal tender wage trick. The landlord does not make an allowance as interest for the monthly loan, nor does he give any undertaking to provide other accommodations in case of fire. Why should he? He makes the laws!

Rent must and will be abolished, and the first step towards it is not to pay rent in advance after the first month. The line of least resistance is to "put the collector off" for a fortnight, and yet again and again, and when acclimated to that procedure, tell him straight that he will not be paid till the goods are delivered. If landlords thus lose their death grip on tenants, they will realize the deprecating effect it will have on their property, and when such ideas are established, many will dispose of their houses at a much lower price than they had valued them formerly. This would result in lowering rents considerably, and would render the final step of refusing to pay any rent, much more likely to prove effective.

Conservative old England appears to be giving us a lesson on the question. At a recent meeting in London, 180 delegates of 80 reform organizations unanimously passed the following resolution without any speech-making: "That, in view of the increasing cost of local and national government and the increasing burdens thrown upon industry, it has become imperatively necessary to secure a new source of public revenue: and that this new source is to be found in the rental value of the land, which rightfully [illegible] 1.00 itance of the whole community and not the [illegible] of a privileged class."

Even 5000 refusing to pay rent would be a serious tax on the time and strength of our dear friends, the lawyers, the sheriffs and their deputies.—Five thousand resolutes in San Francisco could bring about the true condition of occupancy being ownership; or 1000 persons could lease ground and erect houses for themselves, for the cost of a month's rent, if the 1000 would club together and buy the materials and do the work themselves, say on Sundays or any other odd days. An average of $15 would be the cost of lumber, doors and windows for one room; so that 1000 men now paying $15 per month as rent, could by means of this amount forever relieve themselves of this most iniquitous tax on industry.

It is your interest not to pay rent in advance. Act on this—and think the other matter out.

KINGHORN-JONES.

M. LEVITZKY.

Comrade M. Levitzky who arrived in this city about a year ago, committed suicide Sunday night, Oct. 7, by hanging himself in his clothes closet. He had just recovered from a serious sickness which had left him in a rather weak physical condition. He had called at the *Free Society* office the day before he committed suicide and showed strong signs of despondency.

Comrade Levitzky was a fitter and designer of ladies' cloaks of rare ability. As a man he was inoffensive, genteel and amiable. He was a well posted, intelligent, enthusiastic and generous comrade and left a large circle of friends behind him in several Eastern cities where he had lived before coming to this city.

S. D.

China is beginning to wake up. Exile Kang You Wei is organizing a revolt against the Chinese dynasty. He is at present operating in Victoria, B. C. and is under British protection. Branches of his organization are to be established all over the United States. Arms and ammunitions are to be shipped to China until the revolutionists are strong enough to fight. But—Kang? You? Why? "Me Sorehead" is the reply. Kang has been a Chinese minister and has been kicked out—in polite language "exiled"—by the Chinese potantate. He must have advocated a terrible innovation. Presumably he had the great inspiration of having the whole head shaved instead of one half only. And now he will institute a revolution to have the whole head shaved—that is not the head but the hair off it.

Seriously speaking, a revolution by Chinese for vital principles, much less for Anarchism, and least when inaugurated by an ex minister, is hardly to be expected; yet any excitement at all lead to agitation and to s[illegible]tations," says A. I.

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The number printed or written on the wrapper of your paper shows that your subscription has been paid up to that number.

The Letter-Box.

J. C., Spring Valley, Ill.—Letters and contents received. Thanks. Yes, we have heard that some of the Chicago comrades are contemplating to publish a weekly, but cannot advise you which to support. The supporters must be their own judges.

R. BACHMAN, 632 Union St., Springfield, Mass.—I cannot give you the addresses of our readers in your vicinity without their consent, but I gladly state here that you are anxious to make their acquaintance and hope they will relieve you from your isolation.

E. F. H., Topeka, Kans.—Have mailed part of the order, and "Moribund Society" will be sent in a few days. Greetings.

M. C., Philadelphia.—I delivered your order to Comrade Gillie. Your subscription expires with No. 319—after 93 weeks.

F. A., City.—I consider the "Ingersoll Controversy" closed, and as you say nothing that has not already been said, I decline to publish your extensive com- [illegible]neir. I fear the controversy will consolers and it was for that reason I did not care to reply to the lame and illogical points of Cooleridge's article last week.

W.H., Euphrata, Pa.—Stamps received. The "schemers" will decrease as the knowledge of the masses increases, for as soon as the people realize that they are slaves they will find ways and means to free themselves.

J. N., Waupaca, Wis.—Book will be sent in a few days. The cartoon "Deweymania," from the Chicago *Record*, is excellent and ought to be posted on every street corner.

L. F., Philadelphia.—There are some good passages in the book "The Wants of Man" by J. H. Donlevy, yet a man who has no other argument but slander against Anarchism is either a knave or a fool.

RECEIPTS.

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Week ending October 7.

Proceeds from a raffle by Mrs. Rinke, $5. Selder $2. Weipert, $1. Peterson, Masky, Frank, Quarrie, Mikol, Barnett, Snellenberg, Vizgird, Bachman, Diner, Cornfield, Halligan, Krieger, Goetz, Herzog, Moor, Krasny, Seltowsky, each 50. Percival, Swarting, Sangster, Brownstein, Kugter, each 25c. Segal, 15c.

Photographs.

Group photographs of the eight Chicago martyrs, and photographs of the monument at Waldheim cemetery, can be had for 20 cents each at *Free Society*.

For Pennsylvania.

All comrades of Western Pennsylvania that are anxious to distribute *Free Society* and the *Freiheit* among their acquaintances, can receive them free from the undersigned by request.

I have also the latest books and pamphlets published in Germany, England and America, for sale. H. Bauer.
Allegheny, 73 Springgarden.

Alexander Berkman.

Some friends of comrade A. Berkman had a photographer sent to the penitentiary and his picture taken, which can be had for 25 cents. The proceeds will be utilized for the benefit of *Free Society* and *Freedom*, London, England

The pictures are sold by Emma Goldman, 50 First St., New York; H. Bauer, 73 Springgarden, Allegheny, Pa; and *Free Society*.

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